

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9



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PLATE 20.—Caraja house and physical types. Top: House. (Courtesy University Museum, Philadelphia.) Bottom, left: Warriors. Bottom, right: Girls. (After Ehrenreich, 1901 b.)

[Facing P.186]

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PLATE 21.—Carajá types. (Courtesy University Museum, Philadelphia.)

[End Plate 1]

/6 cont. /

* 532 the rolls there is put on, with a strong lacing, a second spherical roll, which runs out into a point at the bottom (Figs. 18, 21, 22, 23 /see p. 48 /, Fig. 45 /see p. 49 /) or in an attached foot (Fig. 24 /see p. 48 /, Figs. 28 and 34 /see p. 49 /). The feet come in all forms from the short stump to the fully fashioned foot (Fig. 28 /see p. 49 /). Worthy of note is the great exaggeration of the calves, thighs, and hips in the case of the second and third forms, /7/ and parallel with it goes the formation of /Fig. 29 appears here/ buttocks often assuming enormous dimensions (Figs. 23, 24b /see p. 48 /, Figs. 28b, 30, 34b /see p. 49 /), two phenomena which are lacking in the first form. They are explicable by a comparison with the body shapes of the Indians (Fig. 29 a and b [142] /see p. 12/). They possess extremely strong musculature on the [301] thighs, the calves stand out prominently because of the tightly tied calf-bands of the young people, and even the cushion of fat on the seat is exceedingly strongly developed. The ideal of the [821] Indians is the strongest possible development of these phenomena and this ideal is apparently represented in the figures.

Only one figure falls outside of these three types (Fig. 30); it probably arose out of an extension of the second form. Stretching downward from the upper projections there are two long cylinders which remain uniformly thick to the bottom and are cut off horizontally.

The torso shows nothing remarkable in the case of the male figures. It has the deeply bored navel which is surrounded by indented painting. On the other hand, the torso of the female figures is singularly formed in that it juts out into a plate, sometimes projecting out quite far, on which the navel is found. The apron is [142] attached below this platé. This phenomenon probably goes back [297] to the protrusion of the belly caused by the rightly drawn bast apron, as was sometimes to be seen (Fig. 31 /see p. 12/).

An equally difficult subject is the representation of the arms and breasts; I must deal with them together, since it is not immediately obvious which of the two is represented.

2 [see p. 12 - Analyst]

/7 cont./

*532 Both are completely lacking on some male and female figures (Fig. 32 /see p. 49 /).

[142] On one female figure, a bulge
[301] is marked only by a small roll
[302] (Fig. 33 /see p. 49 /). These
→ would, therefore, fall outside of our considerations.

The male figures show the following types:

- a) Only one figure has fully formed arms and, in addition, small breasts (Fig. 18 /see p. 48 /).



Fig. 29 a and b. Painted Karajá maiden.

- b) Side protuberances from the upper body, which clearly signify arms, are present on a fairly large number of dolls (Figs. 28, 30 /see p. 49 /).

Now follow three types on which it is at first not clear whether arms or breasts are represented.

- c) On the upper body, in front, there is attached a transverse roll which ends in two breast-like cones on the sides (Figs. 16, 17, 19 /see p. 48 /).

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→ d) This roll is somewhat indented in the middle, so that the cones even more approximate a breast form (Fig. 36 /see p. 40 /).



Fig. 31. Protrusion of the belly of Karajá women in front and on the sides because of the tightly drawn waist-belt.

/9 cont. /

532 reaching down to the small of the back. These braids are narrow (Fig. 19a /see p. 48 /) or wide (Fig. 23 /see p. 48 /), bear a ribbon (Fig. 16b /see p. 48 /), or are completely entwined in string (Fig. 36 /see p. 49 /) and correspond to the braids woven round 302 with bast or entwined in red-dyed cotton string, which the young people customarily wear (Fig. 37).

Of specially formed dolls of this type the following should be mentioned:

142 302 1. Representations of children (Fig. 32 /see p. 49 /). These dolls have legs of type 1 and hair of type 1. Arms, breasts, eyes,

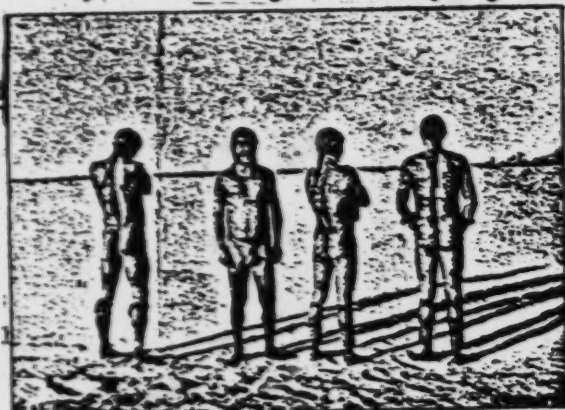


Fig. 37. Youths with long braids.

tattooing, navel, and stomach plate are missing. The male figures are characterized by a small penis, the female ones by a black string belt. Some wear necklaces, others neck-tassels and ear rosettes.

2. Seated figures (Fig. 21 /see p. 48 /, Fig. 38 /see p. 49 /). The upper body leans far back.

3. Bulky figures (Figs. 39, 40 /see p. 49/) represent pregnant women. The bulky abdomen is put on separately. On Fig. 40 it had broken off while drying and was stuck on again with wax.

84 I also obtained a male figure (Fig. 41 /see p. 49/) which is made in similar fashion. When I asked what the bulky abdomen meant, they said: a child. Unfortunately I was unable to acquire further information on this, which might perhaps have thrown light on the origin of the custom of the male childbed.

4. Portrait of the old grandmother walking in a bent position (Fig. 42 /see p. 49 /). The figure is made like all the other female dolls; the upper body is bent very far forward. When I asked what this figure meant, the mother pointed, amidst the joyful shouts of her children, to the age-enfeebled grandmother, who was lying under a mat by the hearth fire.

/9 cont./

100 reception uncommonly difficult. It is certain that this language
199 is related to no other Brazilian language known up to now, although
odd word-similarities with Gês dialects do occur.

198 Its noteworthy peculiarity is the existence of separate men's
and women's languages, as is found in like manner among the
Guaicuru and Chiquitanos. Only a few words, however, are com-
pletely different; for most of them the form is merely modified
unimportantly. For instance, where two vowels come one after the
other in the men's dialect, a k comes between the two in the
women's dialect. Thus:

rain ♂ biū, ♀ bikū,

maize ♂ mahi, ♀ maki.

At times the women's word merely has one more syllable at
the end, etc. Probably the women have merely retained an older
104 form of the language. The native words printed in italics in the
text are accented on the final syllable where something different
is not expressly noted.

External Appearance, Clothing, Adornment.

● 142 According to their physical appearance, the Karaya represent
one of the handsomer types among the tribes of Brazil. They are
not particularly robust in stature, but rather are medium-sized and
gracile; however, the slender body, the regularity of their limbs,
the proud mien make them seem bigger than they really are. Their
[526] impressive muscular power, the elasticity and agility of their
movements come to the fore especially in boxing matches, their
[482] most popular sport. The neck musculature is very strongly developed,
as among all Indians, which makes them capable of carrying
enormous loads with a forehead-tumpline.

[14] The form of the skull is consistently hypsidolichocephalic,
without especially prominent prognathism. The absence of eyebrow
ridges make the face somewhat open. The eyelid, horizontal or
slightly slanted, is remarkably small, but nevertheless does not lend
the face a really Mongoloid appearance, because of the always very
prominently projecting nose. The nose itself starts very far down.

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- 142 The bridge is narrow, markedly convex with a somewhat pendulous tip. The alae are usually somewhat drawn up, so that the round nostrils seem to be directed toward the front.

In size the women stand significantly behind the men, but are just as well proportioned. Their figures tend to be somewhat full in their youth. Almost all the younger individuals have uncommonly delicate hands and feet and a perfect form of the bust, but, like [853] all Indian women, they lose their charms very early; in particular the long breast-feeding causes excessive lengthening of the [481] breasts. In the case of older women, the weak development of the lower extremities and the waddling gait of the inwardly turned feet make an unpleasant impression.

The real skin-color of the Karaya is difficult to determine at first glance. Staying on the sun-scorched praias changes the bright yellow-brown of their complexions, which one can still confirm only under their large cotton cuffs and knee-bands, into a dark copper-brown. Even this is not easy to see in the case of many individuals because of the /10/ body painting used to the broadest extent (Fig. 1 /see p. 17 /). People painted black or red from head to foot are not rare. Others combine the black or red color into patterns which almost give the impression of European clothing. Black line-drawings on the face and extremities are the most popular.

302 Used for body painting are:

386 1. Urucú (uareri). Paste made from the red berries of Bixa

[824] orellana.

[824] 2. The blue-black dye (bejēna) obtained from the seeds of the genipa (Genipa brasiliensis).

3. Soot. This is either simply scraped from the cooking pots and rubbed into the face or, mixed with genipa, it serves for diffuse painting of the whole body.

302 The line-decoration is put on with the fingers or little wooden
413 sticks, the diffuse coloring with a rag.

/48 cont. /

192 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch.

[131] Nevertheless, it is a most important place for the Karaya. It
[648] forms the northern boundary of their territory and it is here that the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated. /

/78/

Explanation of the Plates ²_A

Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

1. Warriors. The man on the left /sic/ with parted hair, the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration uiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

1 a and b. Portrait of a young Šambioa man with ear sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

²_A [Plates appear on pp. 103-115--Analyst]

/78 cont. /

[Plate II. Karaya. (cont'd)]

- 142 2. Two Sambia warriors en face. The man on the left with
291 the feather diadem lurina on the back of the head (see p. 44),
301 bow, arrows, and club in his hand, the one on the right with the
302 small wreath-diadem (Pl. IX /see p. /, 6) and strings of glass
411 beads wound tightly around the neck. The large lower-arm cuffs
identify him as unmarried.

Pl. III. Karaya. Karayahi Groups (taken in
the last "summer camp" on a river island
above the northern tip of Bananal Island).

1. Men, two of which wear arm-cuffs and knee-bands. One
has the small feather rosettes with a central disk of mother-of-
pearl in his ears (see. p. 46). Face painting with soot is recog-
nizable. The straw hat of the older man sitting in front is not
the one mentioned on p. 20, but a model directly borrowed
[501] from the settlers. In the background two long canoes and farther
to the left in the distance the small Araguaia steamer.

- 342 2. Women, children, and young people sitting on the
361 ground in front of the tent-roofs of the summer camp, which are
516 made of mats. Two araras on the pole to the right, at the left
on the bank a jabiru (black-headed stork).

Pl. IV. Karaya. Villages.

- 133 1. Full view of the first village of the Sambia.
342 2. Reception scene in the third village of the Sambia.
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291 Pl. V. Karaya. Chief's hut (fourth village of the
342 Sambia).
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354 Group at the cooking place in front of the entrance.
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Pl. VI. Karaya. Weapons.

- 411 1. Bow with wound bowstring and feather tassel (1/8).

4: Ehrenreich--103 E-5 (1888) 1891 SP9 Cara ja SP9

Plate I



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Plate II



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4: Ehrenreich--105

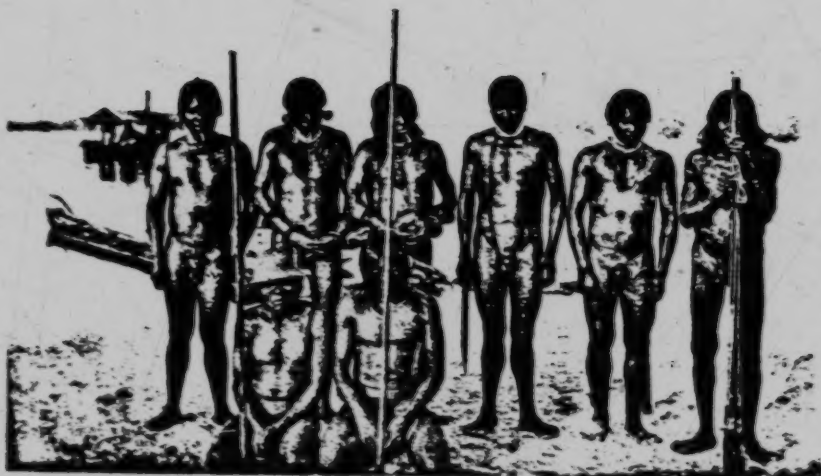
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SP9 Caraja SP9

Plate III

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Plate 11

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1. Dry-season hut of the
Karajá.



2. Karajá village.

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3. Karajá women smoking.



4. Karajá siblings.

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Plate 12



1. Cooking place of the Karaja Indians.



3. Mask hut in Village 7 (South Horde).



2. Karaja boys.



4. Karaja women and girls.

5: Krause--8

E-5

(1908) 1911

SP9 Caraja SP9

Plate 14

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Facial expressions of Chief Ilk.

/Pl. 14 faces p. 64. /

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1. Youth in full ornamentation.
Karajá.



3. Back-basket carrier.
Karajá.



2. A Karajá youth's braid wrapped in bast.



4a. Youths with braids wrapped in
red cotton cord.

4b. The same youths from
the front.

Plate 16

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Painted Karajá maiden.

/Pl. 16 faces p. 72./

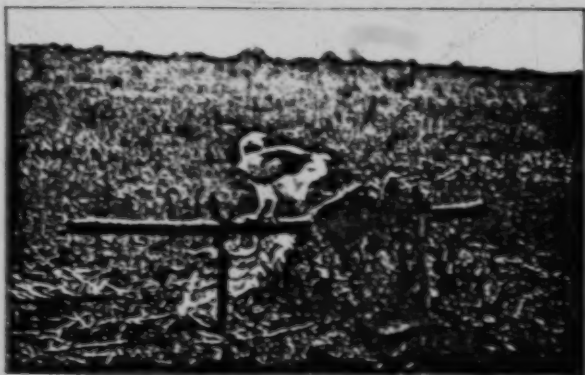
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Plate 17



Caraja Indians.
Pl. 17 faces p. 76.

5: Krause--11 E-5 (1908) 1911 SP9 Caraja SP9



2. Village bird of the Šavajé.



1. Houses of the Šavajé on Bananal.



4. Šavajé men and youths.



3. Šavajé women and children.

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127/180 cont. / For comparison I used Ehrenreich, Anthropologische

113 Studien über die Urbewohner Brasiliens / Anthropological Studies of the Brazilian Aborigines/, Brunswick, 1897.

141 Height. Ehrenreich gives (p. 108) the average body height of the men of the Carayahf as 168.2, of the women as 152.8 centimeters; thus, according to his measurements, the women are significantly (15.4 centimeters) smaller than the men. In general this proportion is correct, but there are considerable individual deviations.

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140 The southern horde on the whole seems to be taller than the northern horde; this is probably attributable to the admixture of Savajé blood, for the Savajé are distinguished from the Karajá by their greater height. In the southern horde there were many men who were as tall as I and a few who were taller (I measured 167 centimeters barefoot), but the tallest probably did not exceed 170 centimeters. For the southern horde one may probably assume 166 centimeters to be the average. The women of the southern horde were also in part quite tall, but in general they remained behind the men in the same proportion as in the northern horde.

Among the latter there was no one who exceeded me in height, and only a few who equaled me, and such tall figures were very rare (Pl. 37, Ill. 1). The great majority of the men were considerably shorter than I; they might be 160-162 centimeters tall on the average. Their height varies by half a head. The women are considerably smaller; /Pl. 36 appears here/ /181/ they remain about half a head behind the men; thus Ehrenreich's average could be assumed for them (Pl. 17).

Besides this, however, there are elements of the population which one must definitely call short. One should compare the two small youths in Illustration 1, Plate 37, who are a full head shorter than the tallest ones (these are about 165 centimeters tall), so that they approach Pygmy measurements (140-145 centimeters). The same is true for two other youths on Plate 44, Illustration 1. Most striking is the appearance of the dwarf woman on Plate 17, who reaches just to the shoulders of the man standing next to her, who is about 164 centimeters tall.

I often encountered such small, but fully grown persons in the north horde (compare also the Savajé), whereas it was not

[Text continues on p. 48]

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Plate 36



1. Three Karajá men.



2. Youth, boy, man. Karajá.

5: Krause--47 E-5 (1908) 1911

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/181 cont./

142 observed by me in the south horde. Perhaps there is an influence
[41] of alien tribes (Tapirapé, Kayapó, Canoeiros, etc.) here.

The figures of the Indians, men as well as women, are well proportioned, and they probably belong among the best built Indian tribes in general. They may be described as medium-sized, robust figures. We are troubled by the occasional athletic development of their musculature, which is probably to be traced back to the rowing, the pounding of maize in the mortars, and other causes.

The head is high and long in shape; the face is oval, especially among youthful persons (Pl. 17:PL38, Ill. 1; Pl. 42, Ill. 2; Pl. 44, Ill. 2). The forehead rises straight up and is sufficiently high; except that it generally appears to be low because of the hair combed down to the eyes. The orbital ridges are only slightly developed, the eye opening is slit-shaped (Pl. 14); almond-shaped eyes, such as Ehrenreich notes, are relatively rare. The iris is dark brown. The root of the nose is usually very much sunken; the bridge is prominent and straight; the alae are very wide and usually curved, so that the nostrils are somewhat visible from the front. The drooping, bent tip of the nose is characteristic. The mouth is wide, the lips are full and bowed, the teeth on the whole good; only old people show many gaps in their teeth as a result of teeth falling out. Children show prognathism, but this peculiarity seems to disappear in later years (Pl. 12, Ill. 2; Pl. 42, Ill. 3). The chin is wide and not very prominent. The ears could not be observed on account of the long hair. Ehrenreich (pp. 82, 94, 95) believes that a uniform facial type is to be found among the Karajá, and, to be sure, a more refined form, whereas the rest, such as Sambioá, etc., present a crude type by comparison. I found that even among the Karajá there are several facial types, and, to be sure, besides the more refined one and a cruder one, there is a third, seeming completely alien, which was to be found only in the large villages from the Tapirapé mouth on northward, especially among the women, but even here only rarely. Unfortunately, I was unable to photograph any of these women.

/181 cont. /

● 141 The shoulders among the men and women seem to me to be generally /182/ normal in their development, but there are quite a number of persons, mostly of the male sex, among whom they are markedly developed, and not only among the men (Pl. 36; Pl. 38, Ill. 1), but also among youths and boys (Pl. 44, Ill. 1; Pl. 49, Ill. 1). Probably this tremendous breadth-development of the bones of the shoulder girdle and the muscles attached to it, especially the Latissimus dorsi (Pl. 15, Ill. 4a), [14] is a result of rowing. I saw only a few actually narrow-shouldered people, in contrast to Ehrenreich, who (p. 118) describes the Karajá as of slight shoulder-breadth and gracile body build. I must, however, agree with his statement that generally the women are inferior to the men in shoulder breadth, and quite significantly.

The thorax is well-rounded among men and women. One must call the Indians broad-chested, as Ehrenreich (p. 119) does (Pl. 16; Pl. 36; Pl. 43, Ill. 3). In addition, among the men there is the tremendous development of the chest musculature, especially the Pectoralis major (Pl. 15, Ill. 3; Pl. 43, Ill. 2), which in combination with the powerful shoulder musculature, makes the upper half of the body completely outweigh the lower. This powerful development causes first of all a prominence of the breasts, which among some men take on a female shape (Pl. 36), and the formation of a trough-like depression between the points of attachment of the chest muscles to the breast bone

[145] (Pl. 14, Ill. 3). The breasts of the women apparently develop slowly; thus, the maiden (Pl. 16) does not yet have fully developed breasts. In youth they show taut forms (Pl. 16; Pl. 17), whereas after births they soon become pendulous (Pl. 37, Ill. 2; Pl. 42, Ill. 1), and in old age they hang down limply (Pl. 11, Ill. 4). In shape they are hemispherical and conical, seldom plate-shaped. The nipple areola is usually prominent (Pl. 17, Pl. 42, Ill. 1).

/182 cont. /

• 142 [162] Very distended abdomens, probably a result of the pre-dominantly vegetable diet, are not a rarity, especially among the male sex; almost throughout the children of both sexes have a drumlike distended abdomen (Pl. 11, Ill. 4; Pl. 12, Ill. 2; Pl. 43, Ill. 2; Pl. 51, Ill. 2). The musculature of the abdomen among the men is usually so well developed that its individual parts are visible under the skin (Pl. 36; 38, Ill. 1). The pelvis is narrow; girls and maidens in particular have pelves that are no broader than those of the male sex, and even those of the women are not essentially broader than those of the men. The strikingly broad pelvis of one woman observed by me is an exception, contrary to Ehrenreich, who describes them as figures tending toward broadness (1). Hand in hand with this slight develop-

1. Page 119. On page 101, however, he describes the hips of the women as relatively narrow.

ment in the breadth of the pelvis goes the almost total absence of a waist (Pl. 16; 17; 42, Ill. 1), which is occasionally clearly present only among women /183/ (Pl. 42, Ill. 3). Peculiar to the male sex is the often strongly prominent inguinal line (Pl. 36; 44, Ill. 1).

The paddings of fat over the glutei are generally normal. Where they are more strongly developed (Pl. 16), the accumulation of fat appears more in the lower parts. A well-developed padding of fat is part of the Indians' ideal of beauty.

826 [832] The Arms. As far as the length of the upper and lower arms is concerned, the upper arm seems to be proportioned like ours; the lower arm, on the other hand, seems long in relation to the upper arm (Pl. 43, Ill. 1), and the female sex has proportionately longer lower arms than the male (Pl. 17). The musculature of the upper arm is extraordinarily well developed among the men (Pl. 15, Ill. 1; 36; 43, Ill. 3); among young men and boys, as well as among the female sex, on the other hand, it is only slightly developed, so that one is obliged to call

/183 cont./

• 142 them thin-armed (Pl. 11, Ill. 4; 17; 38, Ill. 2; 47, Ill. 2).

[147] Quite obviously, the powerful development among the married men is the result of rowing and of tree-cutting for the planting. On the lower arm among the adult men, the stronger development of the inner muscle (toward the elbow) is striking (Pl. 36, Ill. 1; 49, Ill. 1); among the women, on the other hand, the outer muscle is more strongly developed (Pl. 17). Hands and fingers are small in comparison with ours.

The legs. The women, in comparison with the men, have shorter legs, whereas the proportion between thigh and calf does not differ essentially for the two sexes. The legs in general, especially in youth, are gracile. The individual bulges of the muscles on the thigh, however, are relatively prominent under the skin (Pl. 44, Ill. 1). A further phenomenon is restricted to the children and young people; in later years it gradually recedes and is only rarely visible. This is a marked prominence of stretches of skin on the inner side of the thigh, just above the knee joint, common among our children as well, which is probably caused by the strong pressure of the cotton bands worn around the calves as a sign of the unmarried state, which are crocheted directly on the body and are cut off and renewed only when they have become too tight and cut deeply into the leg (Pl. 11, Ill. 4; 12, Ill. 2; 38; 42, Ill. 1; 43, Ill. 1; 44, Ill. 1). This marked bulging of the parts above the knee is shown particularly [182] [832] among the clay dolls and is apparently regarded as beautiful (Pl. 8). The legs always grew straight; I never saw knock-knees, only two men showed bowlegs, namely, bowed lower legs (Pl. 15, Ill. 4b, and Pedro). The fetlocks are narrow (1); the foot

1. See under "Distinguishing Ornamentation".
calf and ankle bands /see pp. 120-123/.

is generally compact and well formed. The position of the foot, as among us, is outward, which is shown in the illustrations, and only rarely inward /184/ (Pl. 16; 42, Ill. 3; see Ehrenreich, p. 101). In walking they are likewise placed outward. I never

- 147/184 cont. / In walking they are likewise placed outward. I never
 [881] observed the frequently reported manner of walking, namely, that on the narrow paths one foot is placed in front of the other, although I conducted studies on this for days, walking behind different Indians on narrow Indian paths. Only if a tuft of grass interfered with the toes were these turned inward. Ehrenreich states that the second toe is the longest (p. 101) and that the fifth conspicuously recedes (p. 104). About the latter I did not observe anything, but in various cases I found that the great toe was considerably shorter than the second toe, as Steinen also observed on the Xingu. The great toe may shoot off far to one side. Apparently great individual differences must occur in foot formation, for the Indians recognize with certainty in the shape of the footprint in the sand (which probably also depends on the different way of stepping) the owner of the foot.

- 146 The bodies of the Indians generally give a well-nourished impression. It has already been noted above (p. 50) that a drum-like distended stomach is the rule among children, though the rest of the body does not by any means give an impression of weakness. Very well nourished persons (Pl. 44, Ill. 1) are regarded as the ideal of the Indians. Poorly nourished, positively emaciated persons are rare (Pl. 37, Ill. 1, the tallest). Thin women predominate by far, and such emaciation usually occurs in old age. In Villages 5 and 27 I saw a few very old people who were emaciated almost to skeletons (see also Ehrenreich, page 104).

- 147 Good nourishment gives the Indians good strength, which is hardened by rowing, work in the plantings, and practice in wrestling matches, so that even young people with slightly developed arm musculature have great endurance in rowing and often do surprisingly well in wrestling.

- 834 The sexual parts are visible only among the men. The foreskin of the penis in front of the glans is wound roll-like with a cotton thread; in this way the penis lies ball-shaped inside the skin, shortened, so that the entire male sexual organ, together with the testicles visible through the scrotum, gives the appearance of three balls (Pl. 36; 38, Ill. 2; 43, Ills. 1 and 3; 49, Ill. 1).

/184 cont./

- 142 The skin is thin and delicate and feels very soft, a regular tropical skin, such as the Whites in the tropics also have. A certain part of this may also be due to the oiling of the skin. The color of the skin is difficult to determine, since the Indians mostly go about painted or even with an over-all coating of oil color. The hot sun, which shines with particular intensity on the sandbanks, burns the parts exposed to it the most, such as upper arms, chest, shoulders, belly, and thighs, so that here the skin is considerably darker (Nos. 26-28 on the Martin Chart, with a touch of violet) than on the protected parts of the body, such as the inner side of the upper arm, etc. (No. 25). The cheeks are strikingly light, mostly /Pl. 37 appears here/ /185/ only No. 21, and among many definitely sallow, yellowish (Nos. 18-19). Whether this is the result of pathological conditions I am unable to say, the phenomenon was frequent, especially among young people and girls. The actual skin-color can be seen only under the cotton bands, especially under the calf bands; here it is No. 17. The palms of the hands (Nos. 13-15) and soles of the feet (Nos. 10-16) are very light, almost as among us. The women often seemed lighter than the men, undoubtedly a result of the fact that they live more in the shadows of the houses and, when they go out, generally put on their net coverings. My Indian rowers, too, in the course of months took on a lighter coloring under the clothing. I did not see albinos. The ideal of the Karajá Indians is a skin as light as possible; they particularly appreciated my white skin color, and they themselves wanted to be entirely white (see the role of the Whites in the legends).
- 826 147 A particular body odor is probably characteristic of the Indians; it is rather strong and unpleasant to us. It cannot be said, however, how much of it is due to the rancid oil on the skin and in the hair.
- 142 The hair. The head hair is generally straight; hair hanging down long, however, if it is not combed out for a long time, becomes wavy in the case of men and women (Pl. 17; 36; 42, Ills. 1 and 3). If it is freshly combed and oiled, it hangs down smooth naturally. The formation of curls is relatively frequent; among men I observed it ten times; among women, on the

[Text continues on p. 55]

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1. Karajá youths.

[854]



2. Karajá women and children.

/185 cont. /

142 the other hand, only four times (Pl. 11, Ill. 4; 38, Ill. 1; 44, Ill. 2). The color of the hair is black, with a reddish shimmer in an oblique light. Beard hair is sparse and is plucked out. Under-arm hair is present, though not thick; it is sometimes pulled out, sometimes left. Pubic hair is heavily developed among the male sex; it does not extend much beyond the pubic bone and is not removed. I was unable to observe among the Indians any fine skin hair on the rest of the body; their skin is completely smooth. They, on the contrary, were astonished to see hair on my arms, hands, and fingers, the white sheen of which on my sunburned skin did indeed look peculiar. Eyebrows and lashes are plucked out.

164 Pathological formations on bodies were only rarely observed; I saw only one umbilical rupture in the case of a boy of about 12. Chief Ilk apparently suffered from an inguinal hernia (Pl. 36, Ills. 1 and 2, right). Signs of past pregnancies were less noticeable on the body than on the breast.

The general picture of the Karajá is thus the following: Small to medium height, brown in color, with straight, sometimes curly hair; broad-shouldered, wide-chested, narrow-hipped figures with long lower arms and short hands and feet. Well-nourished, extremely muscular human beings. The women lag behind the men in every respect.

/186/ 2. Dwelling Sites, Arrangement, Number.

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131 One large Indian nation, that of the Karajá, inhabits the banks of the Araguaya from $15\frac{1}{4}$ - 7° southern latitude. It is divided into the three tribes of the Šambioá, Savajé, and Karajá. The Šambioá inhabit the stretch of rapids between 7° and 8° southern latitude, the Šavajé the middle section of the river island of Bananal, between 11° and 12° southern latitude, while the settlements of the Karajá proper extend along the rapids-free course of the river from $10^{\circ} 12'$ to $15^{\circ} 15'$ southern latitude.

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Plate 38



1. Two men, a youth, two boys. Karajá.



2. Painted boy. Karajá.

5: Krause--61 E-5 (1908) 1911

SP9 Caraja SP9

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1. Women's clothing and hair style.



2. Karaja women and children.



3. Karaja women and children.

/211 cont./

303 are tossed in until there is no longer any liquid oil. For use, a
[302] tuft is pulled out, squeezed out between the hands, and the oil is rubbed into the hair, on the skin of the body, mixed with pigments, etc. The tuft is again tossed into the gourd vessel.

302 b) Body hair. The beard growth is little developed. When a
[142] small hair appears, it is plucked out. Cheek and chin hair allegedly does not grow at all among them; some, however, have short, faint /212/ mustache hairs. Since they find them ugly, however (they compared our mustaches with the long barbs of the pirarara), they pluck them out. On the other hand, they are supposed to wear artificial beards of human hair in the casculo dance, according to their statements. The mustache-like beard is placed between the lower lip and the chin, pulled up toward the ears, and fastened in back of the head with strings (1).

[113]

1. See Jahrbuch des Museums für Völkerkunde zu Leipzig, Vol. 3, 1910, p. 114.

Eye hair. Eyebrows and lashes are removed, and, to be sure, pulled out with the fingers. For this purpose, the fingers are first dipped in ashes, probably so that they will not slip off the smooth hair. This plucking is said to be very painful; it is undertaken even in the case of small children and repeated when the hair has grown in again. As a reason for it they could only say that they did not want this hair to grow. Why they do not want this, they could not explain.

142 The rest of the body hair is usually only slightly developed.
302 The fine hairs of the skin were scarcely to be seen. Underarm hair, too, was only slightly developed; its removal is left to the discretion of the individual. The pubic hair was heavily developed; it was not removed, as far as I could see, at least among the men.

302 c) Body painting. For body painting, red, black, and white color is used.



1. Youth in typical attire.



2. Boy with close-cropped hair and hair-wreath.



3. Karajá men with straw hat and tobacco pipe.

[292]



1. Karajá youths.

Plate 44

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2. Karajá youth and boy.

5: Krause--102 E-5 (1908) 1911 SP9 Caraja SP9

/353 cont./

● 142

3. Physically the Šavajé differ from the Karajá only in their greater height (Pl. 30, Ills. 3 and 4). The men are probably on the average four to five centimeters taller than those of the Karajá; the women, too, are taller than the Karajá women. Here, too, however, there are persons of small stature, especially of the female sex (Pl. 30, Ill. 3). For the rest, everything that was said about the Karajá is also true of the Šavajé.

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/354/ In their culture as a whole the Šavajé are pure Karajá. They do, however, show a few differences from the latter, which, in turn, link them up more closely with the Šambioá. In the following I shall therefore state the differences only very briefly.

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4. House and village. The construction of the house differs considerably from that of the Karajá and is similar to that of the Šambioá. I refer to my explanation above about the house construction of the Karajá, where the modification of the Šavajé house as a result of Brazilian influence in the case /Ill. 188 appears here/ of the Šavajé living among the southern Karajá is described (pp. 75/77; Ills. 20, 21; Pl. 30, Ill. 1).

[353]

The cross beams of the posts supporting the roof have thin poles laid over them and form a sort of loft on which back-baskets, baskets, weapons, women's belts, plaiting material, etc., are

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stored. In contrast to the Karajá, the cooking places are in the house, and, to be sure, in the circular structures, one on either side of the entrance, so that there are four hearths in the house. The circular structures serve at the same time as supply rooms for baskets, gourds, food, etc. On the lower parts of the house posts, all around the walls, all kinds of birds, such as vultures, etc., are tied up.

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The village, like that of the Karajá, is laid out in one row parallel to the shore (see the plan, Ill. 188 /see p. 314/). The mask house lies apart from the village. It corresponds to that of the Karajá, but has a ridge beam such as appears in the mask house of the southern Karajá.

6: Cook M-3,4 (ca. 1900) 1909
 SP9 Caraja SP9

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A Karap.



A Patagonian Indian Chief.



Scene in the Streets of Bahia.

[facing p. 60]

Brazil

Many
 609 of them are painted black and red, and have their faces daubed
 302 with a thick layer of black soot; others wear upon their heads
 301 crowns made of beautiful feathers; while others again, have
 237 their hair braided and decorated with the brilliant crimson
 411 and gold feathers of the macaw. All are armed with spears
 beautifully decorated with feathers, and with bows and
 arrows and heavy killing clubs. They present quite a military
 spectacle.

Disembarking, the first thing the visitors do is to show
 the savages their arms, especially the repeating rifles, which
 fill them with awe. The chief now hastens to declare that
 he and his people are friends of the white man, saying: "The
 Karayá is the friend of the white man; there is no lie with
 us," repeating this twice. Confidence established, some
 trading may be done without difficulty. Small children, and
 particularly, young girls, are very shy of the strangers, and
 usually creep into their huts and cover their faces with their
 hands. The visitor is never troubled by beggars, and rarely
 has anything stolen from him.

131 The Karayáhy division live along the main stream of the
 162 Araguaya between São José and Santa Maria in twelve or
 248 fifteen villages or encampments, one of which, near Santa
 361 Maria, was completely wiped out in 1881 by the Kayapó
 tribe. Their villages are not so clean as those of the Sambiã,
 nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely
 notice any movement of the lips; nor do they seem able to
 repeat exactly a sentence just uttered. They have many
 sounds which they produce with the tongue and swallow the
 192 last syllable. Apparently, their speech is not related to any
 Brazilian aboriginal language. The most remarkable thing
 about it is that they have one dialect for the men and an-
 other for the women; though only a few words are entirely
 different, and with most of them there is but a slight, unim-
 portant change.

142 Physically, the Karayá are one of the finest of the aborig-
 inal races of Brazil. They are of medium size, slender and

Brazil

graceful, and their limbs are well balanced. Their proud bearing makes them appear larger than they really are. Their great muscular power, elasticity, and quickness of movement, is displayed to advantage in their wrestling games, which are their most loved sport. The muscles of the shoulders, especially, are highly developed in both sexes, because they have been trained from childhood to carry heavy weights on their backs, supported by a band which passes over the forehead. The eye-brow ridge is flat, giving the appearance of an open face, and the eyes are but slightly almond-shaped. The women are much smaller than the men, are well proportioned, and have pretty hands and feet. The bust of the younger individuals is perfect, but they soon lose their beauty of form. It is difficult to determine at first just what the color of their skin is. Living, as they do, in the glowing heat of the sun on the sand-bars, their skin, which is really a clear, yellow-brown color, is turned into a dark copper-brown. This clear yellow-brown is found only under their heavy armlets, wristlets and leglets.

Many paint, or, more correctly, grease themselves from head to foot a red or black color, or both; while others prefer brown, red and black. Sometimes a young warrior has himself painted in such a fashion, that seen at a short distance, he appears to be wearing a black European cutaway coat buttoned at the top with one button; while another has black rings painted around his brown body from his shoulders to just above the knees, giving him the appearance of being dressed in a bathing suit. Others, again, paint their faces black. But they like, best of all, to paint black lines on the faces and the extremities. The painting is done with a bit of wood, or with the fingers. Both sexes chop the hair off straight across over the forehead, leaving it in the form of "bangs," and allow it to drop down behind over the shoulders. It is straight, black and coarse, like a horse's tail. Many of the young men, corresponding to what we call "dudes," clip a path, an inch wide, like a very wide part from the forehead back to the crown, and cut the hair of the